

**Daf Review: Shabbos 81**

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**Mishna** – We continue with theme of minimum amounts that would hold one liable for *hotzaa*. The overarching idea has been that the item(s)'s size needs to be of *chashivus/importance*, which of course varies based on item – but what is that level of importance?

Bone: *Mackhlokes* – Tana Kamma - large enough to fashion a spoon, R. Yehuda - enough to make a lock.

Glass - to make weaver's pick. Stones - large enough to throw at either a bird or animal (*machlokes*)

**Gemara** – The lock mentioned by Rebbi Yehudah refers to the teeth of the lock (a smaller size than that of a spoon)

The stone's weight must be enough that an animal "feels it" when struck by that stone (Beraisa defines as 10 zuz weight)

**Gemara** – Segueing from stones, the gemara launches into the topic of their use for hygienic wiping purposes. Specifically, how many may be taken and what is the permitted weight of stones with regard to *muktza*? A: 3 stones in three sizes; olive, nut and egg (utilized hygienically from smallest to largest) = "a handful" so the public can calculate easily

These sizes correspond to the minimum sizes of an esrog brought in a separate Mishna

Rava – one cannot manipulate the rectal opening with a stone on Shabbos in the same manner one does during the week, rather he should do it in an unusual manner – concern is the removal of hair (*melacha* of shearing)

Reb Yannai – one may only take a handful of stones when using an established bathroom (as if there are leftover stones, they'll be used on Shabbos when that bathroom is used later). If only using an unestablished/ad hoc bathroom, the middle stone (nut sized) may be taken.

Rav Sheishess – a stone that was used for a mortar (normally *muktza*) may be taken on Shabbos but only if there are traces of excrement – the gemara clarifies...either A. dried B. on the other side of that stone that the person would be utilizing OR C. if the excrement was his own

Rav Chisda – one may carry stones to the roof of one's house – even though it requires extra exertion – as the consideration of human dignity sometimes suspends even a *lav*/negative commandment

We have another Beraisa that rules one may *not* use as a toothpick a splinter of wood found on the ground (*muktza*) – what about human dignity? A: bathroom needs have extra latitude as one often does not know where he may need to relieve himself. A person *does* know where he will eat, thus the toothpicks must be set aside prior to Shabbos.

Reish Lakish – A stone upon which grass is growing is *permitted* to wipe with but if one removes the grass he is liable to bring a *chatas* offering. Rav Pappi uses this ruling to equate a permission to allowing one – albeit only when there is a pressing need - to move a perforated flowerpot (which can be considered potentially semi-attached to the ground). **Rashi** – brings a practice of taking a potted plant such as the one mentioned here to create effectively a hybrid of tashlich and kaparos!

Rebbi Yochanan – one may not use an earthenware shard to wipe with on Shabbos – not because of removal of hairs as that would be a *davar sheaino miskavein*/unintentional act -but rather due to concern of witchcraft